

## SHALL WE HAVE CIVIL WAR?

DUTY OF DISOBEDIENCE.

But here again the duty of disobedience, if the powers that are to be turned against God, is equally manifest, and, as such, equally binding. It is the will of God, and consequently the duty of man, to be obedient towards him. In the great rule of subjection to the higher powers there is always this reserve, which is the foundation and reason of the rule, conscience towards God. And therefore the rule is, to obey God. So Peter, on the same subject, says:—“Submit yourselves to every ordinance, for the Lord’s sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of him that doeth well. For the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. The object of human government is to restrain and punish evil, to encourage and reward goodness; to restrain and enforce the evil and protect the good—thus co-operating with his own word, to prepare men for God’s service. Hence, in commanding obedience to the powers that are good, and righteous obedience that is insisted on—an obedience in things that are good, refusing at the same time the evil, and keeping a conscience without offence towards God. Thus in the parallel passage of the apostle, he says: “Obey to the Lord, as to a commandment, and that in regard to the oath of God;” and then it is added, “Stand not in any evil thing.” The authority of the king is from God, for a terror to evil doers and a praise to them that do well. But if the king is in evil action, the king himself is against God, and is to be disobeyed out of conscience towards God. But some say no, he is to be obeyed at all hazards; for whosoever resisteth the power resisteth the ordinance of God, and the more they resist, the more they sin against God, and the more they sin against the law of God or conscience goes against it, or else there is an end to all government. No, my friends; an end to wicked governments, but not to governments in general. The justification of an *obedience law by nature and by grace* is, *that obedience is one mode of true religious obedience to the powers that are, as ordained of God for righteousness and not sin, for good and not evil; such powers, and so such obedience, as is not to be obeyed out of conscience towards him; for, as Peter says, he gives no power against himself, none against his word, and the governments are as much bound to keep their law as the people, and the governments are bound to keep their law as the people are bound to keep God’s law.*

And they who thus resist, shall receive to themselves damnation, and are bound to be resisted. Conscience towards God commands you as positively to disobey, when the government is wicked, as it commands you to obey, when it orders righteousness, and for the same reason, because God has laid the sole authority of government in conscience towards him. If, therefore, men obey God, if they obey government, they must not permit an unrighteous government to exist over them—they are not permitted of God to permit such a thing. And who does not see that when the consciences of men are thus fastened to God and faithful to him, misgovernment and tyranny are impossible. If the consciences of men are even supposing a usurpation for wicked purposes possible, and the passing of wicked laws possible could find any instrument to carry out their accursed designs. Where a whole people are so fastened to God, that they will not obey any law, or enact any conscience binding them to him, and making them faithful, in vain would tyrants rage, since they must oppress the whole people or cut off all their heads, in which case there would be no subjects left to oppress. If the consciences of men can possibly be sustained against the united conscientious determination of a whole people. The tyranny ceases, the power ceases, the possibility of its exercise, and therefore its very existence ceases. If the consciences of men are thus fastened to God. But the moment the conscience is taken from God and fastened to the government, taken from God’s keeping, and put into the keeping of government, that moment every thing is reversed, and the government is the power and foot in the power of tyranny. If they thus renounce allegiance to God, and give it to the government in God’s stead, they lay down the conscience of the government to tread upon; they sacrifice their own conscience to the government’s ungodly oath, by the most horrible treachery and blasphemy towards God, and God justly gives them over to the misery which their own choice of obeying men instead of God has brought upon them.

RULE FOR THE GOVERNMENT.

5. We come next to the rule for the government as for individuals and the responsibility of the government to the people and to God. The whole obedience of the government to God, and its obedience towards God, the fulfilment of such obedience and the exercise of such authority must consist in love to man; love and not cruelty, justice and not injustice, kindness and not oppression, and so on. The government is bound to do as much to its subjects. Ye do owe no man anything

ally the restrictions and obligations imposed of and upon the different branches of the government. The powers that he are ordained of God, but not the transgression of those powers. The power of the law is not of God, but of man; and the power of the Spirit is wrong. The power of the magistracy is ordained of God, but for good, not evil; for righteousness; unrighteousness; and the moment it commands unrighteousness it is turned from being God's instrument and authority to Satan's, and every man of God and man is bound to take part against it, and to put on the whole armor of God, and so do; not as against flesh and blood, but against principalities; against powers; against the rulers of the darkness of the world; against spiritual wickedness in high places; against all that stand up to withstand, having the line girt about with truth, and on the heart the breastplate of righteousness, and for your great aggressive weapon the word of the Spirit which is the word of God; and the word of God will reach, sometimes like a sheet of lightning, from Maine to Mexico, and the thunder of single gospel gun shall be heard over a continent. The oppressors are the oppressors terrified by the evidence of the power of God, and the power of God upon the battle field that it is worse than when the onset of the Duke's guards was sounded; worse than the sight from afar of a host coming down the hill sides, and the meeting and prancing of their horses, and the shouting of their warlike leaders; for the power in God's word, and He will not let it be abused.

**A SWOOP ON THE SUPREME COURT.**

A gain, the power of judgment, and the authority of the Supreme Court, God has taken from the hands of man, and put in God's hands. God has the power and authority of justice and no interference; it was

and nations, and various responsibilities between our own States. To the State and town governments we have committed the responsibility of justice to ourselves, toward ourselves, and toward our liberties. Our rights have been taken from us, and we are kept under the power of the general government, and kept much closer under our own inspection and in our own power. In our case, Caesar is the people; and we command our blessed Lord, "Render unto Caesar the things that are God's," the things that are God's," would be rightly construed, render to the people the things that are the people's, and to God the things that are God's." In rendering unto Caesar the things that are Caesar's, we are bound to regard the just laws of our government, and not to resist unjust laws under it, we are bound to see to it that Caesar does not demand for himself the things that are God's, does not intrude upon God's province, and if he does, we are bound to shut him out; and if he attempts to accomplish his purpose, we are bound to do justly, love mercy and walk humbly with God. Injustice to none, justice and equity to all. That is the very foundation of our government. It is obvious that in a government of men, there is no infallibility of things, conscience, enhanced by God's word, must be omnipresent. There are never was, under heaven, since the Judean Commonwealth, a government into all whose concerns the people were so interested, that they could so fully control the government, that they could so fully control that police, cannot so faithfully exert but under the perversion, judgment and control of religion. The governments are responsible to God as much as the people, and upon their corporate life and habits rests the word of God, and the word of God is made known to the people, and under God's word, they are responsible, and through the people to God, as well

recent decision of the judges, and especially in the course of special pleading and hissing, it is a disgrace to be ground down.

The judge speaks of the black man this country as not entitled by the constitution the blessings of liberty so carefully conferred on the white people conferred, forsooth, on the white people, the constitution, which we could not have possessed but by the pervasion of the constitution, and as if the constitution were some condescending grant of mercy on some huge and ignorant people, and knows that the whole earth was under his feet, and all mankind had to take the freedom to eat, drink and sleep, to think, speak and act only at the whimsy permission of their owner. Who dare speak back How easy is the large land, the bottom drops from the lips of the judge, when attending the whole race to slavery. How easy natural the doctrines of despotism sit with just who. Who could have spoken thus, with just the same words, to the white man? To whom the constitution belong, and what is the constitution but simply the instrument of our liberties, to try our freedom into effect, and to serve it as the guardian of our rights and privileges, and the basis of our government and the judges, the constitution, government and judges belong to the people? In fine, our government is undergoing a most vital, most disastrous, most terrible change, a change from republicanism, unperceived; a change from republican freedom simplicity to consolidated governmental weight tyranny, from the sovereignty of the people as owner of the government, to the lordship of government as the owner of the people. This change is as sure as death, and only the diagnostics of disease and disorganization are visible, but the fables Hippocrates most begin with, the people are going to be enslaved, the rights of the people are annihilated; the majesty of government, the necessity consolidation and centralization, the increase of prerogative and power, march on and are maintained, and the public liberty is being lost, and, indeed, rejected. The government trusting in oppression pervasiveness, and casting of the fear of the Lord, rejecting the guidance of a word, will soon, the people permit it, bring them into the condition of the people of the East, and, indeed, into their own veins. The element of sacred justice rendered, the water of life thrown overboard and the compass destroyed, we shall begin to cast lots who shall die for the others and who shall die for the others. If the people are not righteous, and make our ship a pirate, we are sure to cast on the rocks. God himself will bring his wrath on us, we will leave us to the fire of our own wickedness. And the people shall be oppressed, and the rulers of this country cause them to err, and they are led of them. The land is destroyed. Through the wrath of the Lord of Hosts is the land, the people, the people of the land, the people of the land; so man will spare his brother. And he shall snatch on the land and be hungry, and he shall eat on the

[illegible]